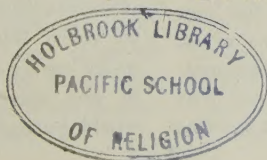


the Chaplain



And the Lord God said, It
is not good that the man should
be alone; I will make him a help
meet for him.

Genesis 2:18



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T. A. Rymer, Director
Delmar L. Dyreson, Editor

Editorial

Denominationalism

All Christians are desirous of having a solid basis for their faith and practice, but it is frequently over such matters that they also come into conflict with one another. Wide divergencies of opinion may be noted on what constitutes the respective infallible authorities. But it should be remembered that there is a vast difference between having one's feet on solid concrete and having them in concrete. To be mobile and flexible enough for intelligent adaptations is highly desirable.

In more than one church we have heard people say, "Things will be much better after a few funerals." Waiting for funerals is one of the least absorbing of interests to some of us. It is too unavailing and wearisome. As unpalatable as cold potatoes! Why should one's life be spent in waiting

for others to catch up? To be sure, the race is not always to the swift; yet it is never won by those who do not enter the running.

An army, navy, or air force always has its advance scouts. Often these reconnoiter so far forward that they become lost or destroyed. More often they bring back information highly valuable to the main unit. But in any case the lot of the advance scout is not usually an easy one. Even those of his own group may be dissatisfied or ungratefully critical of his attempts.

The advance scouts in the field of religion may share the same trials. Many who are possibly lacking in initiative or courage to progress rationalize their spiritual inertia by saying they do not wish to be contaminated by untried doctrines. Segregating themselves voluntarily, they repose in a false sense of security only to become beclouded with the moss and algae of theological stagnation. But not so with those who venture out into fresh waters to flow forward into the larger rivulets and streams powering huge spiritual dynamos as they move unceasingly onward.

Some of our richest fellowships have been among souls of widely divergent backgrounds. The fusions of diversified cultures down through history have not brought confusion, but rather, invigorating transfusions of new life to those undergoing the process. The sharing of our best with each other will build strength within ourselves and within those with whom we share. With conditions as they are today we cannot be content to "fiddle in our smug sanctuaries while the world burns."

Knocks in the Domestic Motor

By THOMAS FRANKLYN HUDSON

(Minister, Westminster Presbyterian Church, Portland, Oregon)

Dr. Hudson's sermons have appeared twice before in *The Chaplain*. "When We Cannot Be Neutral" was carried in the February, 1948, issue, and "The Modern Minister's Temptation," in March, 1947.



THE interoffice telephone in Westminster Church buzzed. On the other end was my secretary, in the office below.

"Mr. and Mrs. Fleming [we shall call them] are here to see you," she said.

"And who are Mr. and Mrs. Fleming?" I asked.

"I don't know," was her reply. "While you were out yesterday afternoon they called to make an appointment. They would not tell me why they wanted to see you."

"Well," I said, "please send them upstairs."

In a matter of a minute or two there was a knock on the door, and in front of me stood a well-dressed man in his thirties and a charming blonde in her late twenties. They were obviously nervous and ill at ease, but they responded to my invitation to enter and be seated.

"You don't know us, Dr. Hudson," he began, "but we just had to talk to someone. We came to Portland about six months ago and we attended church here a couple of times, but did not make ourselves known to you or to anyone in the church."

"Recently," he continued, "we have not been going to church at all. I guess both of us are pretty mixed up about everything. I hardly know where to start."

"Well," I commented, "the beginning is usually a pretty good place. Suppose you start there."

He coughed nervously and shot a quick glance at

his wife.

"Laura and I were married in San Francisco, just before I was transferred to Portland," he began. "We had known each other for about three months. We met at a dance and saw quite a bit of each other every week. However, we usually went to a show or a ball game, and I guess we didn't learn too much about each other. I never met any of her family, because they live back east, and I never took her out to meet my mother until just before we were married, because I knew Mother would be upset at the thought of my leaving her."

"To make a long story short," he continued, "we did get married and moved here, and for awhile we were very happy. Lately, however, we have been getting on each other's nerves. Everything I do seems to irritate Laura. Then she starts to cry, and if there's anything I can't stand, it's a bawling woman."

Suddenly Laura, who had remained

silent up to this point, became articulate.

"I think you should tell the whole story, Phil," she said. "You haven't been exactly the ideal husband. Only yesterday you said that you were getting fed up with my constant questions, and it was this morning that you said you weren't sure whether you really still loved me or not."

"Aw, honey," he said sheepishly, "you know that I really didn't mean that. I was just hot under the collar."

Further details were related by both of them, but mostly nothing new. They had entered marriage without knowing too much about each other and had not realized that it was something which required patient study and constant care to keep it from going on the rocks. After delving a little bit into the backgrounds and life histories of the two of them, I finally said, "There is really nothing wrong with you two that cannot be righted. I think I have made a diagnosis of your case, and although I am a clergyman and not a physician, I should like to give you a prescription. This is somewhat similar to a medical doctor's prescription, for it has in it four separate ingredients. However, if you follow it, I think you will be well on the way to happiness."

First I told them that they needed emotional stability. Her mention of "the ideal husband" caused me to think of it. She had attended too many movies and had read too many romantic novels for her own good. She had constructed in her mind a picture of what an ideal husband should be like and had tried to make poor Phil conform to it. On the other hand, when he mentioned that his marriage would upset his mother, I discovered here, too, emotional immaturity. After

all, he was at least thirty years of age and had never been married. He was an only child, and although his father had died when he was a small boy, his mother was left in a favorable financial position. Unconsciously Phil kept comparing his wife to his mother and expecting the younger woman to measure up to "the ideal wife" which his mother had told him he must some day marry.

I assured them both that I felt that "the ideal husband" and "the ideal wife" did not exist in flesh and blood. They were pure figments of the imagination. Each one had married not an ideal, but a human being. Every marriage has its friction, and important aspects of it were "give" and "take." But, I assured them, if each one would stop thinking about whether or not he was giving more than he was getting, and would concentrate upon making life as happy as possible for the other one, the difficulties would be decidedly minimized.

Second, I told them that they needed better physical adjustment. Somehow or other, Phil had gotten the idea that there was something morally wrong about the sex act. He admitted that he felt somewhat uncomfortable about the whole business. Without going too much into detail, he revealed that he had had some abnormal premarital sex experiences which had given him an impression that the body was actually something evil. I assured him that the Christian Church certainly held no such attitude toward the human body. I told him, it was my firm conviction that God gave bodies to men and women to be utilized as instruments for the attainment of the greatest of all goals, a home and a family.

I even made arrangements for them

to have an interview with a member of Westminster Church who is a well-known gynecologist. While it is the function of the clergy to help people achieve a satisfactory marital adjustment, I think that they may be best assisted in the intimate details of the sex life by one who is an authority in such a field.

Third, I told them that they needed a psychological harmonization. Both blinked in a bewildered manner when I uttered this phrase, and I saw immediately that further explanation would be essential.

"What I mean," I said, "is that you must both realize that there is a need for more than a happy physical adjustment in marriage. You must learn to do more things together. There is no harm in going to an occasional movie, but what can you both do together that will give you a sense of mutual participation?"

He mentioned that he used to play golf. She said she used to play, too.

"Have you ever played together?" I asked.

Both laughed, for here they found that they had an interest in common that they had not even considered.

Likewise, it developed that both liked music. I suggested the purchase of a phonograph and of a record library of the music that they both enjoyed. I happened to know where they could get a used phonograph to begin with. They could start saving their money until they could buy a new one. Psychological harmonization is not hard to attain, but, like everything else, it will not be achieved by itself. You have to work at it.

Finally, I told them I thought they needed a spiritual basis for their marriage. They had attended church a few times since their marriage, but

they had met no other young couples in the church. They had not united with the church or participated in any of its activities. It was arranged for them to attend a young married couples' dinner the following week, and they were introduced to several couples with whom they have since become well acquainted.

Ideally, of course, this pair should have talked these matters over before marriage. I asked them if they had been married by a clergyman.

"Oh, yes," Laura replied, "but he gave the impression that it was just another wedding for him and he wanted to get it over as quickly as possible."

In this remark I felt that the clergyman, whoever he was, had received a severe condemnation, which indeed he deserved. If he had only taken the time to talk these matters over with the couple, their subsequent difficulties might never have occurred.

Clergymen in general, and chaplains in particular, have a splendid opportunity to discuss these matters with young couples in advance of their wedding vows. It is not too strong a statement to make that they are no less than criminally negligent when they refuse, or do not take the time, to do so. This couple, as well as many others like them, have been saved from the rocks of divorce by friendly, sympathetic counsel.

No matter how many weddings a minister may be called upon to solemnize, he should never neglect his pastoral duty in this regard.

Books like *You Can Be Happily Married* by Gilbert Appelhof, Jr.; *Modern Marriage*, by Paul Popenoe; and *Making a Home*, by Leland Foster Wood, will be grist to the mill of every clergyman in this field.

Alaskan Visitation

"THEY need more chaplains in Alaska," declared Dr. W. R. McGeary, representative of The General Commission on Chaplains and guest of the Department of the Army, who recently returned from an 11,000-mile visitation of chaplains in Alaska and environs. "Exercise Yukon at Big Delta, where the most important winter maneuvers of Army and Air Force are under way, gets only Sunday chaplain coverage," wrote the chairman of the Board of Christian Education of the United Presbyterian Church of North America and minister of the Knoxville United Presbyterian Church in Pittsburgh. This is regrettable. "A unit of 700 men should have a full-time chaplain with them. Men are sent up before quarters and facilities are ready, which results in overcrowded conditions. Something should be done to enable married men to have their families with them. Innumerable cases of divorces and threatened divorce have resulted because of this prolonged separation of families. One set of quarters should be designated as chaplain's quarters on the posts in Alaska. A chaplain cannot live in town and be on emergency call 24 hours a day. Provision should be made for placing on flying status chaplains who are required to make frequent flights in performing their duties. Regulations re furlough

might be restudied. Chaplains believe it is unreasonable that the death of a wife, son, daughter, father or mother is not deemed sufficient reason for a furlough for a man, while if there are financial difficulties at home a furlough may be arranged. The v.d. rate rose noticeably here when the civilian clothes ruling went into effect. Liquor is one of the great problems and the cause of 90% of all their troubles."

Mr. Harry Brandt, of the Fairbanks USO, "was quite concerned about the closing of the USO. He stated that there are 42 saloons, bars, liquor stores and 8 night clubs in town while there are only 2 churches, the USO [now closed], and 2 movies offering any kind of recreational program for the military personnel. Loneliness is their big problem over most of this theater."

Despite difficult conditions. Dr. McGeary noted good spirits and successful work among the chaplains he visited. One commanding officer, commended for his regular church attendance, replied that "he had been raised that way and wanted to set the right example before his men and his son." During the visitation Dr. McGeary contacted 18 Army, 5 Navy, and 2 Veterans Administration chaplains, all of whom "were deeply appreciative that this interest had been manifested in their work and problems."

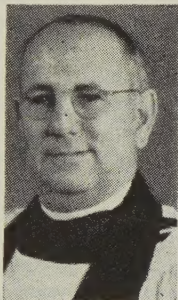
● TEXT: *As every man hath received a gift, so minister the same one to another, as good stewards of the manifold grace of God.*—I Peter 4:10

Your Gifts from God

By WILLIAM E. PATRICK

(Rector, All Saints' Episcopal Church, Oxnard, California)

Chaplain (Col) William E. Patrick, ORC, in addition to serving pastorates in Massachusetts and California, is a veteran of two world wars. In the first conflict he saw overseas duty as a Y.M.C.A. secretary and chaplain of the 23rd Infantry, Second Division, AEF, receiving the Distinguished Service Cross for extraordinary heroism in action in Meuse-Argonne. He was national chaplain of the American Legion, 1925-26. In World War II he received the Bronze Star Medal for meritorious service in France and Germany.



endowments and attainments. St. Paul wrote, *And having gifts differing according to the grace that was given us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth to his teaching . . .*

Moreover, every man is responsible for the administration of his gift; so endowed by God he must be always aware of the duty of stewardship. *Let a man account of us, as ministers of Christ, stewards of the mysteries of God. Here, moreover, it is required of stewards that a man be found faithful.* The steward on board ship is not the only steward, for the captain, the pilot, the engineer—all who have a charge to keep—are stewards. Whatever our walk in life, we are all stewards.

The question at issue is, are we faithful stewards of that which is in our charge? Are we awake to the responsibility imposed on us by the possession of a gift from God? Are we making any real contribution?

A favorite dodge is to say that we have few, if any, gifts. So and so is a wonderful piano player, or another is a great artist, but I have no gifts. We forget the lesson of the widow's mite, for the implication of that teaching goes beyond monetary gifts. We

AS the early Church developed, some of the Christians failed to feel any individual responsibility to contribute to the advancement of the Kingdom. St. Peter, in the text quoted above, struck out against carelessness of living and man's failure to measure up to his duties, reminding his hearers that every man has a gift and every man is responsible for faithful administration of his talents for the benefit of the whole community.

In like manner many present-day Christians expect God to do all the work of salvation, or ride along enjoying the benefits of a Christian society, without putting forth much personal effort.

Every man has some gift. Our gifts come from God. They are not man made, although we may be permitted to develop them. As the grace of God is manifold, there is a diversity of

forget also that not every man has the same gift. "Are all apostles? Are all teachers? Are all workers of miracles? . . ."

Some men evade responsibility by recognizing the possession of gifts but administering the same for their own selfish ends entirely. They overlook the corporate responsibility in the injunction *so minister the same one to another*.

We hear a great deal today about the middleman. Sometimes he is extortionate, charging all the traffic will bear. Under our economic system there is the need of an intervening factor between the producer and the consumer. If the middleman keeps the goods for himself, they will spoil. Besides, his business is to serve other people. We may differ as to the price he charges, but the middleman is a necessary part of the framework of commerce and trade.

Every man, woman and child is a kind of middleman with the element of profit eliminated, for every man, woman and child is a custodian of a gift from God. If a man keeps his gift to himself, it will not only deteriorate, but it will also spoil him. There is then a responsibility upon him to act as a distributing agent to the rest of mankind. Failure so to act is failure in the business of life.

The urgent call to us all today is to look upon ourselves as distributing agents of the goodness of God through the exercise of our gifts, whether large or small, for the benefit of humanity.

When the final reckoning comes and we take an inventory, we shall be asked, "What have you done with your gifts from God? Have you recognized your individual responsibility? Have you ministered the same one to another as good stewards of the manifold grace of God?"

Announcement

A SERIES of articles on American seminary chapels, by Dr. H. L. McGill Wilson, will begin in the July issue of THE CHAPLAIN. While it is not possible to describe all the seminaries, many chaplains will, perhaps, be interested in learning new things about their own alma maters or by becoming more familiar with those of their colleagues in the chaplaincy, thus achieving increased understanding. Some of the chapels surveyed are magnificent examples of church art, some are quite simple—all of them are rich in associations.

Dr. Wilson was economist and research director for Prentice-Hall, economic adviser in Program and Planning of the War Production Board, writing their studies on location and financing of war production plants. He was wartime production control analyst of the Research Institute of America. As an avocation he authored *The Naves of New York* which is expected to appear in the next few months. At the present time he is working on a sequel to be entitled *The Naves of a Nation*. This interest in ecclesiology doubtless stems from his early days as a minister's son.

Marriage and the Home

By DELMAR L. DYRESON

OF the large number of sermons which are being prepared and preached, relatively few deal with marriage and the home. Many sermons, apparently with the formidable confidence of the preacher, are designed to remove most if not all of the social deficiencies in the respective cities and states of our nation, or in a given section of states throughout our nation, or in the entire nation or, for that matter, the North American continent, the western hemisphere, the United Nations; in fact, the whole world! But as one minister asked, "What has happened to marriage in our day of civilization? Is there something wrong with electricity, with the radio, with streamline trains, with airplanes, that adversely affects our marriages? Or what is it?"

Kinsey and Popenoe

The findings of the Kinsey report with respect to human nature are not exceptionally revealing to those familiar with Old Testament, ancient, or contemporary history. While they are not necessarily news, though they were so regarded by many, it is questionable whether the mere publicity of statistics is of any salutary value. Especially is this so when the report makes it appear that those who follow circumspectly the Christian ideals in their loves and marriages become the exception rather than the rule. There is much to be said on the affirmative side for Christian ideals, and the affirmations can be adequately supported by statistics. Dr. Paul Popenoe, director of the

American Institute of Family Relations, Los Angeles, has said:

"One out of every two marriages in Los Angeles County goes to the divorce courts. One out of every sixteen marriages of college and university students in Los Angeles is dissolved. In New York State, one marriage out of every twenty-five fails, and only one out of every one hundred marriages between persons in *good standing* in their respective Protestant churches fails in the Los Angeles area."

While the above was observed several years ago, the pattern is sufficiently clear to indicate a proportionately high degree of happiness among those loyal to Christian traditions and ideals of marriage. It is somewhat astounding that, in a nation where we go to great pains in developing standards and tests for vocational aptitudes and fitness, we have done so little for the greatest vocation—marriage. Upon querying a reputable and distinguished minister some years ago as to what he required of those who came to him for marriage ceremonies, I received the reply, "Simply that they have a bona fide marriage license."

But there are awakenings to the need of education for marriage and family life. Once awakening has begun, it is usually realized that more education is needed. Happily, an increasing number of social agencies with psychiatrists, psychologists, and sociologists on their staffs are making their services available. Many of the clergy are giving more of their time also to these services. While it is true

that most marriages take place with religious ceremonies, it is not fair to lay the cause of large numbers of marriage break-ups at the doors of the Church, since in our country there are probably 50,000,000 people who have voluntarily excommunicated themselves—if they ever did belong.

Leland Foster Wood

Because chaplains in particular have shown deep interest in pre-marriage counseling, education for family life, and the prevention of broken marriages, we are moved to recommend the newest and most excellent help which has come to us in this field. A 96-page, 60-cent book entitled *Pastoral Counseling in Family Relationships*, by Leland Foster Wood, Ph.D., published by The Commission on Marriage and the Home of the Federal Council of the Churches of Christ in America, contains the following chapters: Some Types of Cases Which Come to Ministers; Identifying Areas in Which Domestic Difficulties Arise; Functions of Pastoral Counseling; Suggestions as to Procedure in Counseling; and Helping Married People Meet Each Other's Needs.

While Dr. Wood presents sound analyses of and effective techniques for counseling in family relationships, he also suggests some necessary cautions, as for example:

"Having emphasized the necessity that the minister safeguard and promote the interests of the persons who come to him, we now mention the need that the minister also protect himself. The counseling relationship involves certain dangers. Through sheer need of help or through hunger for a minister's interest and sympathy some persons would take more of a

minister's time than their cases justify. When such a counselee is a woman, there is the possibility not only of wasted time but of comment and of gossip.

"Interviews with such persons should be so staged that the minister's reputation is not jeopardized. He may well have them either in his home, where his wife is, or in his study with his secretary not far away. Such a precaution guards against danger from the occasional woman who has illusions that all men who speak kindly to her are making love to her. Some children also are imaginative. Moreover, in exceptional cases a woman or a child may be sent to frame a minister who has aroused the ill will of underworld forces. Thus from sinister design or from emotional abnormality there is an occasional person who is a menace to the counselor's reputation.

"One must also be aware of a type, either man or woman, who will blame his counselor if he still continues to fail in marriage. This is an added reason why the minister should not offer solutions but should look at the problem with the client and aid him to come to his own solution, for whose success or failure he himself will be responsible."

Leroy M. Whitney

It is believed that chaplains will be interested in the following record of experience and questionnaire by the Rev. Leroy M. Whitney which appeared in *The Pastor* under the title "A Form for Pre-Marital Counseling" and which is reproduced here by permission.

For some time I have been using a pre-marriage form which was made up from a discovery of needs, from reading, and from suggestions of others in

the field of marital relations. I ask all couples who come to me for marriage to fill out the form. This offers to them a natural and unembarrassing way to open a discussion of husband-wife relationships which they might wish to have clarified. It prompts, in some cases, questions which they would not voluntarily bring up, but which they feel free to discuss once they have

been suggested. It is a means, moreover, of giving the pastor information about the couple which he should have if he is to counsel them with understanding and sympathy.

The use of the form also aids the pastor in discussing with the couple the matter of any previous marriages, and to discover whether—in the light of this information—he is morally per-

Pre-Marriage Question Form

Full Name _____

Occupation _____

Have you been previously married? _____

If so, give reason for separation: divorce _____, death _____

If separated by divorce, state grounds _____

Is the previous mate remarried? _____

What reasons have you for feeling that this marriage will be more successful? _____

Do both sets of parents favor this marriage? _____

Did you attend Sunday school until you were eighteen? _____

How long? _____

Do you belong to any church? _____ If so, give name and address _____

Do you attend? _____

What other organizations do you belong to? _____

If you are not a Christian, would you like to begin now to be one? (The Christian marriage stands a seven-to-one better chance of success than the non-Christian marriage.) _____

Were your parents happily married? _____

Do you have any questions about money matters in relation to your new home; about family budgeting or sharing? _____

Are there questions about sex relationships? Feel free to discuss your needs frankly.

Do you want children? _____

Are there questions about spacing or family planning? _____

When is the marriage to take place? _____

Where? _____

At what hour? _____

Give names of the witnesses: _____

Address of your new home: _____

mitted to perform this marriage. The form, in addition, furnishes helpful data in keeping contact with the new home and family.

In view of varying situations some ministers would probably not include all of the questions in this form, while some would add other questions. Each man should use what he finds most helpful and what is in agreement with his conscience. This is not submitted as a perfect or complete form, but is suggestive of what may prove useful. I would be glad to have suggestions for improving this form, which already represents an improvement over one I have used previously.

It is helpful to have these forms made up in two pads, duplicated or printed, and in different colors: one for the man, one for the woman. When filled out, the two pages can be stapled together and filed for future reference and pastoral follow-up.

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Agencies

The energetic chaplain may wish to contact some of the agencies listed here from which further advice on Marriage Counseling may be had.

American Institute of Family Relations, 5827 Sunset Blvd., Los Angeles 27, Calif. Paul Popenoe, Director.

American Social Hygiene Association, 179 Broadway, New York 19, N. Y. Maurice A. Bigelow, Educational Consultant.

Association for Family Living, 209 South State Street, Chicago 4, Illinois. Lester A. Kirkendall, Ph.D., Director.

Family Service Association of America, 11 East 22nd Street, New York 10, N. Y. Frank J. Hertel, Ass't. Gen. Director.

Federal Council of Churches of Christ in America, Commission on Marriage and the Home, 297 Fourth Avenue, New York 1, N. Y. The Rev. L. Foster Wood, Ph.D. Secretary.

Jewish Institute on Marriage and the Family, 40 W. 68th Street, New York 23, N. Y. Rabbi Sidney E. Goldstein, Chairman.

Marriage and Family Council, Inc., Chapel Hill, North Carolina. Gladys Hoagland Groves, Director.

Marriage Council of Philadelphia, 192 Chestnut Street, Philadelphia 3, Pa. Mr. Stuart Mudd, Executive Director.

Massachusetts Social Hygiene Association, Marriage Counseling Service, 316 Huntington Street, Boston 15, Mass. Lester Dearborn, Director.

National Catholic Welfare Conference, Family Life Bureau, 1312 Massachusetts Ave. N. W., Washington 5, D. C. The Rev. Edgar Schmiedeler, Director.

National Council on Family Relations, 112 E. 59th Street, Chicago 37, Illinois. Evelyn Millis Duval, Ph.D., Executive Secretary.

GENERAL:

The Protestant Radio Commission, a cooperative society of major denominational and interdenominational bodies, has been formerly organized, with offices to be set up in New York City. Its functions will be to arrange national network programs, deal with the Federal Communications Commission for the churches, and perform other functions which will help church leaders use radio more effectively, according to Dr. Roy G. Ross, general secretary of the International Council of Religious Education.

Steps toward the formation of a new trade association to be known as the Protestant Church-Owned Publishing Association, were taken at the annual meeting of the International Council of Religious Education. Its purpose will be to "consider all matters of mutual interest affecting the official Protestant church-owned publishing houses."

Five hundred thousand new contributing members of the American Bible Society are to be sought for five years to "enable the Society more nearly to realize its goal of meeting the vastly increased scriptural needs anticipated during the next two decades," according to an announcement at a recent meeting of the organization. The Society has had requests, mainly from Japan, Germany, and Russia, for almost 8,000,000 Bibles, Testaments, and parts of the Gospel. In Korea Bibles are reported to be sold in the black market.

Advance programs of building and expansion, to help meet current pressing needs for health and welfare services, are under way in 88 institutions related to The Methodist Church's Board of Hospitals and Homes, according to a report of the executive secretary of the board, Dr. Karl P. Meister of Chicago.

Plans calling for the production of 29 religious movies together with the opening of a Hollywood office to cooperate with the motion picture industry were announced by the Protestant Film Commission at its third annual meeting held in New York City. Decision to open a Hollywood office resulted from requests by major producers for information and advice on Protestant views as related to the movie industry, a spokesman for the Commission said.

Probably the first undersea sound picture ever filmed is "The Voice of the Deep," a production of the Moody Institute of Science in Los Angeles, a division of the Moody Bible Institute of Chicago. Made in the waters off Catalina Island, California, and Chesapeake Bay, "The Voice of the Deep" is the third scientific-religious picture to be produced by the Institute. It is available for free showing. The others—"God of the Atom" and "God of Creation"—have been viewed by churchgoers, students, and hospital patients across the nation.

Three vessels which ply Alaskan waters as a missionary fleet of the

Presbyterian Church in the U. S. A. have been nicknamed "the Presbyterian Navy." The *Vermay* is the motor ship owned by the Rev. Varne J. Swanson, pastor at Craig and Klawock; the *Princeton-Hall* carries the Rev. Paul Prouty on evangelistic services to the coast villages; and the *SJS* is the service vessel of the Sheldon Jackson School.

The Foreign Missions Conference of North America at its annual meeting at Buck Hill Falls, Pennsylvania, planned a "program of advance" which more than doubles yearly expenditures by mission boards in the next decade and calls for an over-all re-shaping of missionary policies and methods. The program is to be submitted to the Foreign Missions Assembly to be held at Columbus, Ohio, next October, at which 4,000 delegates are expected.

CHAPLAINS:

Chaplain (Col) Harry C. Fraser's retirement has given him a chance, upon his arrival in Seattle from Japan, "to swing across the continent on a grandchild-spoiling spree," according to a letter from him and Mrs. Fraser. An excerpt from a communication of Lt Gen R. L. Eichelberger, Eighth Army Commander, states: "Chaplain Fraser has exemplified a fervent zeal and abundant enthusiasm in performance of his duties as Senior Chaplain of this command. He is painstaking and righteous in his efforts to counsel and assist the personnel in their problems and spiritual needs, and thorough and logical in the formulating of policies and procedures in administration. This, his final report prior to retirement, is received with regret."

Former Army chaplain Robert Bickford is serving both as a minister, at Livonia Center Presbyterian Church, and as a doctor, at Highland Hospital in Rochester, New York, where he is an intern and ambulance surgeon.

Chaplain (Capt) Robert W. Lankford has recently returned to active duty after an interval of civilian life which began in May, 1946. This period was devoted to further study, to teaching in Trussville, Alabama, and to serving as educational director of the Sixty-sixth Street Baptist Church in Birmingham. Chaplain Lankford is now stationed at Andrews Field.

One of the first things Army Chaplain Richard W. Jungfer of Long Branch, New Jersey, did on his transfer to the Korea Base Command from Fort Monmouth, N. J., was to search out the local Religious News Service correspondent. Finding her, the chaplain told of reading an RNS dispatch about Ye Yun-Ho, young Korean minister who was building a church for children living in the slums along the Han River at Seoul. (The Korean picture and story appeared in the April issue of *THE CHAPLAIN*.) Chaplain Jungfer told the correspondent he wished to give Yun-Ho a reed organ and \$100 to further the latter's work. The chaplain said the money was a surplus part of funds contributed by GIs in his area for orphans' Christmas parties. The meeting of the chaplain and the Korean minister was arranged.

EDUCATION:

The divinity school of Duke University is establishing a department of pastoral care to begin next September under the Rev. Russell L. Dick-

prominent clergyman with extensive experience as a hospital chaplain who is now at Wesley Memorial Hospital in Chicago in that capacity. His article, "Protestant Chaplain's Contribution to the Care of the Patients," appeared in the February, 1948, issue of THE CHAPLAIN.

Half of the candidates for the degree of Doctor of Philosophy in the field of Semitics at Philadelphia's Dropsie College for Hebrew and Cognate Learning are Protestant clergymen.

A new curriculum for religious instruction—described as a revolutionary departure in Christian educational methods in the Protestant Church—will be launched in Philadelphia shortly, after seven years in preparation, by the Board of Christian Education of the Presbyterian Church in the U. S. A. Some features of the new program, as outlined by Dr. James D. Smart, editor-in-chief of the curriculum, include a new approach to the teaching of the Bible in which a comprehensive view of God's purpose will replace an insistence upon merely knowing certain unrelated Bible stories; a more direct approach to social, moral, political, and economic problems, with teachers, parents and pupils to take up these problems as disciples, finding therein opportunities for discipleship; avoidance of the fragmentary character common to much of the Sunday school of today by the use of longer and more closely related units of study.

A Christian Youth Conference of North America, held quadrennially, will take place in Grand Rapids, Michigan, from August 1 to Septem-

ber 5 "to demonstrate the power of Christ and His Church." It is sponsored by the United Christian Youth Movement, the cooperative agency of 40 Protestant denominations, 34 state councils, and 16 other national youth-serving agencies, administered through the International Council of Religious Education.

PERSONALITIES:

The Rev. Robert E. Van Deusen has been appointed secretary of the Bureau of Service to Military Personnel of the National Lutheran Council, which replaces the Service Commission discontinued on March 1. With headquarters in Washington, D. C., Pastor Van Deusen will also serve as Washington secretary of the Division of Public Relations.

Recognizing Bishop G. Bromley Oxnam's interest in and services to the Greek people, Ambassador Vassili Dendramis of Greece presented the Cross of the Grand Commander of the Royal Order of Phoenix to the Methodist bishop.

INTERNATIONAL:

The Joint Council on the Resettlement of Displaced Persons for facilitating reception and relocation in the United States of homeless persons from Europe has been organized with representatives from the Protestant agency Church World Service, the Jewish United Service for New Americans, and the National Catholic Resettlement Council.

An Institute of Racial and Cultural Relations, which will seek a "non-segregated Church and a nonsegregated society," has been inaugurated

by the Board of Christian Education and the Board of National Missions of the Presbyterian Church in the U. S. A. Under the direction of the Rev. William H. McConaghy, the Institute will implement the declarations of the Presbyterian General Assembly on racial matters, sponsoring a counseling service for the Church on racial and cultural relations and conducting training institutes for ministers and church workers at various points across the nation.

FOREIGN:

When certain young Italian Waldensian veterans returned home from the war, they desired to build a memorial

which was living and constructive, not a monument perpetuating sorrow and bitterness. With the help of other Christian evangelical youth of Italy, they designed and through volunteer labor are constructing a small Alpine village situated high in the beautiful Waldensian Valley. They called it *Agape*, meaning "Christian love." The name symbolizes their aspiration to put into bricks and mortar their conviction that reconstruction of any kind must be established on the foundation of Christian faith. The workers are mostly students and office clerks from Italy, France, and Switzerland, unused to manual labor but eager to help in this community project.



The historic "Great Church" of Debrecen, a Hungarian Reformed edifice gutted during the war, was reopened on March 15, the centenary of Hungarian independence. It was rebuilt by funds contributed by both the government and the large Reformed population. (RNS photo)